



*The Friends of Sheldon Jackson Museum  
in support of the  
**Native Artist Demonstrator Program**  
invites you to the  
**2013 Annual Meeting**  
Guest Speaker; Steve Brown  
noted carver and author of Northwest Coast Art  
NADP Silent Auction and hors d'oeuvres.  
Saturday, January 18, 2014  
5-8 p.m.*



## At Saxán Saturday

*"Love of All Things"*

Bringing families to the Sheldon Jackson Museum

Third Saturday of the month, 1:00-2:00 p.m.

December 21, Petroglyphs

January 18, 2014, Yup'ik dog sleds\*

February 15, Yup'ik action figures\*

\*This is a two part workshop please plan to attend both sessions

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## The Art of Scrimshaw

If you had been a fly on the wall during a recent At Saxán Saturday you might have heard excited voices asking "did I carve deep enough?", "What do I do now?" These were just some of the conversations overheard as young artists and their parents practiced their newly discovered scrimshaw skills, not on ivory as it was traditionally practiced but on bars of soap.

The art of scrimshaw, the practice of carving a design into ivory or baleen, then inking over the design to emphasize the lines, was enhanced by the sailors after being introduced

to them as they came in contact with the Inupiaq during the whaling era of the 1800s.

The next generation of scrimshanders arrived eager and ready on Saturday, October 19 to learn the art. In the hour that followed, they viewed examples of scrimshaw in the museum, talked about the images used by the Inupiaq; then set to work engraving their own design on soap. For every child, there was a parent too who participated in the activity. Who had more fun at the end? We'll let you decide. (see photo page 2)



### ***Winter Lecture Series***

*"Sheldon Jackson, Reindeer and Gold"*

Kari Lundgren,  
December 28, 2013  
1:00 p.m

*"People of the Sun and Wind"*

Vivian Prescott  
February 1, 2014  
1:00 p.m.

Sheldon Jackson Museum

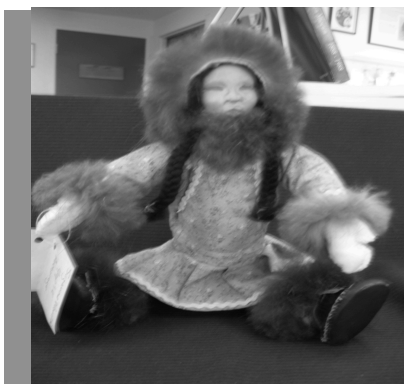
## **Museum Collections: a Resource for Many**

by Lisa Bykonen, Visitor Service and Protection

There are some who see a museum as a rather static place. It houses "old" items that are taken care of so the occasional visitor can get a peak at the past. Not so, a museum houses a wealth of information for its visitors especially those who come looking for it. Since January the Sheldon Jackson Museum has hosted nearly fifty researchers and visitors in its Collections storage. The first visitor was an artist, researching the final details for an exhibit at the Alaska State Museum in Juneau, taking a closer look at Northwest Coast Tlingit Trousers and leggings. Jacqueline Fernandez, Curator of Collections worked with many of the Native Artists demonstrators, during their time here allowing

them to study artifacts from their respective cultures. Further requests for access to the Collection included research on Northwest Coast Silver artifacts, daggers, and stone tools. Dolores Churchill, Haida Basket weaver, along with Peter Corey, former Curator, gave her basketry students an in-depth look at Tlingit and Haida baskets.

**Can you help?**



The Friends of Sheldon Jackson Museum  
are accepting donations of Alaska Native Art to be sold at  
the annual  
Native Artist Demonstrator Silent Auction  
January 18, 2014.  
If you have an item to donate please call  
Mary at 747-6233

## Spotlight on the Artist

### Native Artist Demonstrator

Daisy Demientieff, Athabaskan,  
Holy Cross, AK.

Athabaskan basket weaver Daisy Demientieff first demonstrated for the Sheldon Jackson Museum in 1996. This summer, Daisy returned to spend the first week of September in the museum gallery sharing her weaving skills and stories with museum visitors.

Daisy is now 78 years old. Each summer she still travels to her fish camp along the Tanana River, her son driving the boat, gathering willow roots along the way. Daisy is a willow root basket weaver; one of three remaining individuals who practice this art.

Daisy was born along the Yukon River, near Anvik, growing up in the small village of Holikachuk. Her father died when she was very young. There was not time nor school available to Daisy in Anvik. When her mother married again, the family's move to Holikachuk, allowed the children to attend school. As a 7th grader Daisy came to Sitka to attend Mt. Edgecumbe School. According to Daisy, on her first day, the principal invited her to his office asking her what grade she was in. Before she could respond the principal was called away. Upon his return, he asked the question again, to which Daisy replied, "8th grade." Daisy worked very hard that semester to keep her grades up. At the end of the semester the principal asked if she'd like to move to 9th grade? Daisy respectfully declined. Daisy remained at Mt. Edgecumbe through her junior year during which she met and married her husband, Mike Demientieff.

Daisy was taught the art of weaving by her mother, Master Weaver Belle Deacon. In the beginning Daisy thought that weaving would come easily. Unfortunately, as she tried she found that willow weaving was not something that "just happened." It was then that she



Daisy Demientieff, Athabaskan master artist with baskets she made. Demientieff holds a split willow root platter which she worked on for 3 years. Photo by Bob Hallinen - Anchorage Daily News

returned to her mother asking her to teach Daisy the art.

Daisy shared many stories about her mother. One story was about a time that Daisy was selling her baskets. Her mother looked at her baskets, selected one telling Daisy she'd like to have it. Daisy gave the basket to her mother. Later, Daisy found the basket among her mother's items. Daisy asked why it was there instead of being out among the items she used. Her mother replied, "It's crooked." Daisy's mother did not want Daisy to suffer the embarrassment of someone buying a piece that wasn't perfect.

Daisy's return to the museum this summer was nostalgic for both staff and for Daisy. The Friends of Sheldon Jackson Museum thank everyone who supported the Native Artist Demonstrator Program.



## An Evening of Silver and Gold



### with Steve Brown

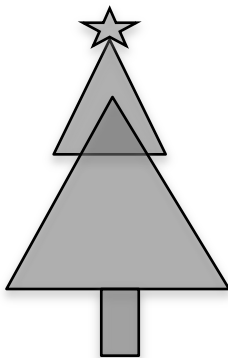
Steve Brown, noted author and carver of Northwest Coast Indian art, shares his expertise as he reviews up to three pieces of your silver or gold Northwest Coast jewelry identifying possible artist and period carved. No appraisal or monetary evaluation will be made.

The event is by appointment only, Friday, January 17 between 7:00 and 9:00 p.m.

at the **Rain Dance Gallery**, the bright blue house on Monastery St. Fee: \$20.00 per 15 minute session.

For reservations please call Mary at 747-6233 Thursday thru Saturday or 907-738-9167

## Looking for the Perfect Gift?



Consider giving a membership  
to the

**Friends of Sheldon Jackson Museum**  
Memberships begin at \$25.00

## Alaska Positive at the Sheldon Jackson Museum

October 12-November 30

"Breathtaking scenery, spectacular wildlife, colorful people living and working against some of the most stunning backdrops on Earth-all this, and more, makes Alaska a photographer's dream. Of course, a statewide photography contest, with prize money doesn't hurt either"



*Butchering the Whale* by Loren Homes won Juror's Choice in the 2012 Alaska Positive photographic competition recently on display at the Sheldon Jackson Museum.

The Sheldon Jackson Museum hosted the 2012-13 Alaska Positive exhibit, a biennial photographic competition open to all Alaskans. The exhibit was displayed in the Museum's gallery on exhibit panels designed especially for the museum.



Through the efforts of the museum staff as well as Jackie Manning and Aaron Elmore, Alaska State Museum exhibits staff, the panels were installed and the show opened October 12, 2013. The new panels add to the gallery's exhibit space allowing the Sheldon Jackson Museum to have more traveling exhibits in the future. Alaska Positive was on display from October 12-November 30th.

*The Friends of Sheldon Jackson Museum  
thank the following donors for supporting the  
2013 Native Artist Demonstrator Program*

*Artists*

*Helen Mercado  
Sonya Kelliher-Combs  
Jerrod Galanin  
Sarah Williams  
Willis Osbakken  
Tommy Joseph  
Mary Wheeler  
Marlene Nielsen  
Allie High  
Peter Esquiro*

*Individuals*

*Paulla Hardy  
Rosemary Carlton  
Sue Thorsen  
Stan Schoening  
Irene Schuler  
Kaye Dethridge  
Marilyn Knapp  
Jeanne Cahoon  
John Chenoweth*

*Organizations*

*Shee Atika  
Junk Trunk  
Alaska Airlines  
Sitka Fine Arts Camp  
Friends of Sheldon Jackson Museum*

**Sheldon Jackson Museum**

**Museum Staff  
Curator**

*Jacqueline Fernandez*

**Security and Visitor Services**

*Lisa Bykonen  
Debbie Doland*

**Seasonal Staff**

*Robert Hoffmann*

**Friends of Sheldon Jackson Museum**

**Board of Directors**

*Margie Esquiro  
Peter Corey  
Bonnie Brenner  
Sandy Fontaine  
Cass Pook  
Sarah Lawrie  
Marylyn Conley*

**Business Manager**

*Mary Boose*

**To contact us:**

Museum: 907-747-8981  
Gift Shop: 907-747-6233

**2013 Native Artist Demonstrators:**

**Roy Levine**, Aleut/Alutiiq, carver  
**Peter Williams**, Yup'ik, skin sewer  
**Abel Ryan**, Tsimshian, carver  
**Jenny Wheeler**, Tlingit, skin sewer, weaver  
**Sarah Williams**, Athabaskan, beader  
**Patrick Lind**, Alutiiq, carver  
**Alfred Naumoff**, Alutiiq, carver, kayak builder  
**Daisy Demientieff**, Athabaskan, weaver  
**Cass Pook**, Tlingit, beader  
**Emily Johnston**, Cup'ik, weaver

**Sheldon Jackson Museum Gift Shop**

**specializing in  
authentic Alaska Native Arts and Crafts  
Open: Thursday- Saturday 10 a.m.-4 p.m.**

## A Letter from the President of the Friends of Sheldon Jackson Museum

Dear Members,

The Friends of Sheldon Jackson Museum is the non-profit organization that supports the programs and outreach of the Sheldon Jackson Museum through membership, fundraising, donations and volunteers. As a member you may not realize how important you are to the Friends of Sheldon Jackson Museum. It is your support and participation that allows the museum to offer programs, lectures, educational outreach to schools and community as well as purchase new acquisitions for the museum collection. None of this can happen without you.

First, your membership supports providing hands on resources for the school children of Sitka, and many other communities through out Alaska; grades pre-school thru high school as they visit the museum or use items from the Museum's hands on loan collection. Your membership provides programs to students visiting from campuses all across the United States and the world. Through your donations the Native Artist Demonstrator Program, now in its 26th year, continues to bring artists from all over Alaska to the museum to share their art and their culture with the community and summer visitors. Your membership also supports bringing experts in their field to present lectures or workshops in areas of history, culture and art.

These are just a few examples of how important you are to the Sheldon Jackson Museum. There is another very important piece to how you can support the museum and its Friends. That is serving on the Friends' Board of Directors.

The Board of Directors is the governing body of the Friends of Sheldon Jackson Museum. This group of individuals volunteers their time, monthly, to plan programs, lectures and fundraisers. The Friends oversee the Native



Artists Demonstrator Program and the Museum's gift shop. They also help to purchase acquisitions through financial support of pieces that continue to add to our knowledge and understanding of Alaska's Native Cultures. Serving on the Board of Directors is a very important role for any organization. Please consider becoming one of the seven people who will take this museum, its programs, events, and its membership into the future.

If you are interested in serving on the Board of Directors or volunteering in other ways please contact Mary at 747-6233 or e-mail her a [friendsofsjm@gmail.com](mailto:friendsofsjm@gmail.com)

Thank you in advance for your support of the Sheldon Jackson Museum.

Sincerely,

Margie Esquiro  
President,  
Friends of Sheldon Jackson Museum



## FRIENDS OF SHELDON JACKSON MUSEUM

### Application for Membership 2014

#### Mission Statement

The *Friends of the Sheldon Jackson Museum* is dedicated to supporting the *Sheldon Jackson Museum* and its unique Alaska Native ethnographic collection through advocacy, acquisition and educational programming.

#### Membership Year

The membership year runs from January 1 through December 31. Those paying dues between October 1 and December 31 will be paid through the following year.

#### Benefits of Membership

Members receive free admission to the *Sheldon Jackson Museum* and *Alaska State Museum*, a 15% discount on most merchandise at the *Sheldon Jackson Museum Shop* and a 10% discount at *The Store At the Alaska State Museum*. Members will also receive the *Friends'* newsletter three times a year. Your membership helps support museum programs and acquisitions. There are many volunteer opportunities as a member of *Friends of Sheldon Jackson Museum*.

**PLEASE return the form below with a check or your credit card # to:**

Friends of Sheldon Jackson Museum  
104 College Dr., Sitka, AK 99835  
(907) 747-6233

Date \_\_\_\_\_ New Member \_\_\_ Renewal \_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (H) \_\_\_\_\_ (W) \_\_\_\_\_

E-mail address \_\_\_\_\_

Check enclosed \_\_\_ or Credit Card # \_\_\_\_\_ Expiration Date \_\_\_\_\_

Signature \_\_\_\_\_

#### Memberships:

\_\_\_ Student-\$10     Bake Cookies for special Events \_\_\_

\_\_\_ Individual-\$25     Work in the gift shop \_\_\_

\_\_\_ Family-\$35     Greet visitors to the museum \_\_\_

\_\_\_ Sustaining-\$60     Museum docent \_\_\_

\_\_\_ Contributing-\$250     Curatorial projects \_\_\_

\_\_\_ Corporate-\$500     Special Events \_\_\_ Grant Writing \_\_\_ Mailings \_\_\_

\_\_\_ Additional donation to the Alaska Native Artist Demonstrators Program \_\_\_\_\_

\_\_\_ Arrange travel & housing for visiting artists/lecturers \_\_\_\_\_

#### Volunteer Opportunities:

For Office Use Only
Computer _____
Letter _____
Card(s) _____
Check# _____
Cash _____
Credit Card _____

***Friends of Sheldon Jackson Museum is a 501 (c)(3) Non-profit Organization***

Visit us at [www.friendsofsjm.com](http://www.friendsofsjm.com) and Facebook email us at [friendsofsjm@gmail.com](mailto:friendsofsjm@gmail.com)



## Thank You for Jobs Well Done

*By Lisa Bykonen, Visitor Service and Protection*

The fall of 2008 found Beth Garrison in a rather unexpected position. She retired from teaching at the end of the previous school year and with great expectations of a retirement dream come true packed up her home planning to move south. Unfortunately, the sale of her house did not go through and Beth was looking for something to do. What she found was the position of Business Manager for the Friends of Sheldon Jackson Museum. She filled this role from fall of 2008 to spring of 2011. At that time, the summer seasonal visitor services and protection position opened up at the Museum. Beth, a gifted potter, wanted to spend more time in her studio so applied for and was hired as a museum employee.

Time has flown, this last summer season working with Museum. Beth told the staff back on the market and if The house did sell and in realized her retirement with her husband Randy.



potter, wanted to spend more time and was hired as a museum

August Beth finished her third visitors to the Sheldon Jackson that her house was going to go sold, she would be leaving Sitka. early September Beth finally dream and moved to Sequim WA.

Beth and Randy too, will be missed. Beth's skills as a teacher and artist translated well to working with artists and visiting public. She started the Artist in the Schools program and inspired and took part in collaborations with other organizations such as the Fishskin workshop held at the Sitka Sound Science Center. She also, was instrumental in keeping lectures and school programs going during the periods that the Museum was without a curator.

Thanks goes to Randy too whose skills as a handyman kept the "little things" at the museum in working order. This was a tremendous asset to have him available as the museum does not have a maintenance person as part of its regular staff.

The staff of the Sheldon Jackson Museum wish Beth and Randy the best in their retirement. We're a little jealous, wish Randy could fix a few things and hope that Beth will send us a bowl every once in a while.



## Reindeer in Alaska

*by Jacqueline Fernandez, Curator*

Inupiat peoples of northern and northwestern Alaska have been skillfully and successfully living a subsistence lifestyle dependent upon seasonally available wildlife, including seals, walrus, beluga, and seabird eggs for thousands of years. Bowhead whales, a source of food, materials to make tools, clothing, sleds, dog food, bait for hunting, and oil for light and heat have been among the most valued marine mammals for the Inupiat. In the mid-19th century when American whaling ships and hunters decimated the marine mammal population the region's caribou population simultaneously underwent a dramatic decline, threatening the Inupiat people and their traditional subsistence lifestyle. Concerned about the challenges to Inupiat wellbeing and ways of life, Reverend Sheldon Jackson, likeminded missionaries, and U.S. Revenue Cutter Service leadership attempted to counteract the devastation brought about by whaling with an aggressive experiment to introduce reindeer to Alaska.

Europeans and Euro-Americans had been exploring the coast of present-day Alaska as early as mid-1700s. Russian Orthodox missionaries, traders, and hunters followed in their wake, but it was the arrival of whaling ships, primarily from New England, that most significantly and adversely affected the marine mammal population of northern and northwestern coastal Alaska. American whaling flourished from the late 1700s through the mid-1800s. Hunting was originally focused in the Atlantic but overfishing brought the chase to Pacific and Arctic waters where whalers and hunters eagerly sought bowhead whales for oil and baleen, killed walrus for tusks and poached fur seals for prized skins taking these populations to near extermination.

Scientists dispute what ultimately resulted in the decrease of the caribou population in interior areas of northern Alaska. Some believe hunters armed with breech-loading rifles drove herds deeper into the territory. Others speculate a natural shift in migratory patterns led to the exodus. Regardless of the cause, the shortage meant the loss of an important source of clothing

and food. The dearth of caribou also translated into increased dependency on outsiders, especially the Chukchi, who had long been milking and taming caribou for pulling sleds and carrying packs.<sup>1</sup>

In the eyes of Presbyterian missionary and General Agent for Education, Sheldon Jackson, many of his missionary cohorts, and his colleague U.S. Revenue Cutter Service Captain Michael Healy, the solution to the scarcity of caribou, bowhead whales, and marine mammals and the consequent threat to the Inupiat was the importation of reindeer from Siberia. Due to his position, Jackson could spearhead the project, administer the program for the federal government, locate reindeer herds at missionary stations, and coordinate with industrial schools to teach herding.

Reindeer could provide food, clothing, shelter, means of commerce, and transportation for owners and were naturally suited for the rough terrain and harsh climate of northern and northwestern Alaska.<sup>2</sup> Reindeer meat, blood, and entrails could be eaten. Hides could provide coverings for tents, warm clothing, and blankets; skin from the leg, covered in fine, short hair could be made into boots. Antlers could be used for knife handles or drill bows for lighting fires; sinew for thread; and bones, soaked in oil for a source of fuel. Trained reindeer could travel quickly over long distances without roads or trails, carry heavy loads weighing up to two hundred pounds, and secure their own food in snowy, rugged conditions. Able to dig in the snow for moss, lichen, and edible plants while travelling, they were superior to dog-teams incapable of hauling sufficient provisions to feed themselves.

Jackson believed importing reindeer would benefit both the Inupiat and the United States. He and many of his contemporaries believed superciliously that the introduction of the animal would "do more than preserve life"

-it would "preserve the self-respect of the people and advance them in the scale of civilization" and "utilize the hundreds of thousands of square miles of moss-covered tundra of Arctic and sub-Arctic Alaska," making them "them" "conducive to the wealth and prosperity of the United States" (Stewart, 387).

Jackson initially came to the Arctic in the summer of 1890 to establish schools and gather information on Inupiaq living conditions. He visited Bering Sea area villages on the revenue cutter *Bear* captained by Michael Healy and quickly learned food sources were rapidly diminishing as a result of foreign hunters' activities-they had relentlessly pursued the whale, walrus and seal, killing or driving them to remote regions beyond reach to the point that local Natives were in danger of starving. Upon returning, Jackson suggested in his annual report to the U.S. Commissioner of Education that Natives have herds of domestic reindeer like the nomadic indigenous peoples on the Siberian side of the Bering Strait, an idea that may have been first proposed to him by Healy.

Jackson was initially unsuccessful in acquiring federal funding to support the reindeer importation experiment but he appealed for private contributions and raised the necessary monies during the summer of 1891, and inaugurated his program. With Healy, who had nearly twenty years of experience sailing the Bering Sea and Siberian coasts and respect and trust among locals, they transported the initial shipment of sixteen reindeer from the Siberian village of Itschan to Unalaska, stopping at various villages and arranging for purchases of reindeer for the following summer. Among those on board were several Siberian herders brought to share herding and husbandry techniques to local apprentices attending industrial schools. (These herders were eventually replaced by Sami herders.) That summer, with Healy and carpenters and assistants from his crew, Jackson erected a reindeer station at Port Clarence and named it after his friend and U.S. Senator from Colorado, the Hon. H.M. Teller.<sup>3</sup>

Jackson, his fellow missionaries, and U.S. Revenue Cutter Service staff who implemented the reindeer program were faced with initial criticism by people in the U.S. and skepticism on the part of the Chukchis. Critics argued reindeer would not survive transport across the Bering Sea; that if they did, dogs among the Inupiaq would kill the deer or the Inupiaq themselves would kill them for food. Before he could disprove these fears, Jackson had to convince the Chukchis to sell live reindeer. They had traditionally traded reindeer products, notably skins, with Inupiaq for seal oil, but had not previously exported the animals for herding purposes nor sold them for cash-this was a new idea and one of which Chukchis were initially suspicious. As a result, Jackson had to go through the additional step of purchasing barter goods per Healy's recommendations to exchange them for deer.

The reindeer project was met with countless challenges related to climate, geography and lack of infrastructure. Winters were long and cold and the lack of road or trail system and necessity of travelling across the Bering Sea and over great distances of uncharted tundra in Alaska meant potentially perilous conditions for herders and teams transporting reindeer. The remoteness of locations for missionary stations and schools meant very limited access to resources and made it difficult to secure construction labor and teachers and provide them with supplies. One freight ship, weather and ice conditions permitting, arrived per year with supplies and construction materials. Even if materials arrived in a timely fashion, the building process was frequently delayed due to the onset of long winters. The remoteness also made communication between Jackson and Washington and visa versa difficult.

Despite obstacles Sheldon Jackson established fifteen reindeer stations and

what grew to be a population of nearly 2,800 reindeer was herded by over sixty reindeer owners and apprentices (Postell, 55). Apprentices were provided with basic living expenses and earned two female deer each year on a loan basis. The offspring became the apprentice's property, but remained subject to the federal government's control in terms of sale or slaughter. After five years, an apprentice would have enough offspring to begin a substantially sized herd. Under this system, the number of reindeer, according to Sheldon Jackson's annual reports, increased more than sevenfold from 1892 to 1905. The last Siberian reindeer was brought to Alaska in 1902 and Jackson died in 1909, but the program continued in various forms, Inupiaq continued to herd reindeer, and loans of government herds continued throughout northern and northwestern Alaska.<sup>4</sup>

While the reindeer project benefited many Natives, its effects were not always positive. Contact with white people led inevitably to changes in Inupiat cultural patterns. As the first generation of male apprentices spent more time herding, they had less time carrying out traditional activities, including hunting. Some were less apt to learn from their fathers and elders who scorned them if they set aside traditional ways. The system was frustrating in some ways for Natives, as apprentices were frequently dependent upon white people who managed deer to provide them with food and shelter. Natives were prohibited under initial federal government rules from selling females for meat or alive.

The reindeer industry in Alaska has undergone many changes over the years since its inception under Jackson. After years of federal government regulation over how Natives could manage the female reindeer in herds, an increase in the number of non-Native owned herds in Alaska, most notably by the Lomen Company, and disputes over grazing, the Reindeer Act of 1937 was passed. As a result of

the act, there was a return to Native ownership of domestic reindeer in the winter of 1939 and 1940.

Reindeer remain an important mainstay of Inupiaq life. Today, privately owned herds, mostly on the Seward Peninsula, maintain approximately 20,000 reindeer. An additional 10,000 reindeer are in herds on Nunivak, St. Paul, Umnak, and other Aleutian Islands along with some fenced herds adjacent to Alaska's road system. Their presence in Alaska is reminder of Sheldon Jackson's legacy and the strength of the Inupiaq, members of the U.S. Revenue Cutter Service, and the missionaries and teachers who initiated the great reindeer experiment.

Brickey, Catherine and James Brickey. "Reindeer, Cattle of the Arctic". *The Alaska History and Arts of the North-Quarterly Journal*. (Winter 1975): 16-24.

Postell, Alice. *Where did Reindeer Come From?*. Portland: Amknak Press, 1990

Stewart, Robert Laird. *Sheldon Jackson: Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska*. New York: Fleming H. Revell Company, 1908

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1. The Chukchi are an indigenous people based on Chukchi Peninsula, the shores of the Chukchi Sea and the Bering Sea region of the Arctic Ocean and with whom the Inupiat had a history of trading and rivalry.

2. Reindeer, not to be confused with caribou look different but belong to the same deer family, *Cervidae*, and genus *Rangifer*. Caribou tend to be larger, wild elk-like animals which can be found above the tree-line in arctic North America and Greenland and cannot be kept captive while domestic reindeer are slightly smaller. Some scientists identify two species of reindeer; *Rangifer arcticus*, wild reindeer, and *Rangifer tarandus*, the domestic reindeer.

3. Teller had drawn up an unsuccessful bill for the Senate to consider appropriating \$15,000 for the continuation of Jackson's program. Though Teller's bill failed to pass, Congress did appropriate \$6,000 in March of 1893 for purchasing additional reindeer for the program.

4. The importation of Siberian reindeer was brought to a halt by the Russian government.

## **Friends of Sheldon Jackson Museum Annual Meeting**

**Guest Speaker; Steve Brown, noted carver and author on Northwest Coast Art**

The Friends of Sheldon Jackson Museum are excited to invite you to their Annual Board Meeting and Native Artist Demonstrator Silent Auction on January 18, 2014. The highlight of the evening will be guest speaker, Steve Brown, a noted Northwest Coast Carver and author of several books on the subject. He will be sharing his research on a Master carver who lived and worked in Southeast Alaska during the 1800's, *Kadjisdu.axch*.

Kadjisdu.axch, the creator of one of the oldest totem poles on exhibit in The Sheldon Jackson Museum produced some of the greatest and best known masterworks of classical Tlingit art. His work was highly prized and sought after often commissioned by some of the highest ranking clan leaders of S.E. Alaska. This pole, known as the Taquan pole was moved from where it stood in the Sanya Village located on present day Metlakatla in 1888.

Please join the Friends on Saturday January 18, 2014 at 5:00 p.m. for hors d'oeuvres and NADP Silent Auction, 6:30 p.m. FOSJM Annual Meeting, Steve Brown at 7:00 p.m.

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Friends of Sheldon Jackson Museum  
104 College Drive  
Sitka, AK. 99835

**Return Service Requested**

**Address Here**

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